

Religious Intelligencer.

THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH CHRIST.—Peter

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WHOLE NO. 2549

NOTES AND GLEANINGS

The Emperor of China and the Viceroy of India, between them, govern more than half the population of the world.

As an illustration of the vitality of the old Welsh language it is shown that it is still spoken by 85 per cent. of the population of Wales.

It is stated that "The Absent-Minded Beggar," by Rudyard Kipling has realized in various ways about \$485,000 for the families of the British soldiers who have fought in South Africa, or somewhat more than \$10,000 for each line.

In Japan there is a breed of fowls having tail feathers from ten to eighteen feet long. They have been bred for a hundred years, and are said to have appeared as the result of a yearly reward offered by a prince for the subject who would bring him the longest tail feather for his crest.

Between 15,000 and 6,000 women and girls are on the payroll of the various stock yard houses in Chicago. They form seventy-five per cent of the employees in the canning factories. In both concerns the girls, while taking work that once was done by men, are hired to do only the lighter grades of labor.

Women in China have the privilege of fighting in the wars. In the rebellion of 1850, women did as much fighting as men. At Mankin, in 1853, 500,000 women from various parts of the country were formed into brigades of 13,000 each, under female orders. Of these soldiers 10,000 were picked women, drilled and garrisoned in the city.

In the report of the Committee of Fifteen on the Social Vice of New York City they say that "regulation does not mean the lessening of disease; it makes more difficult the reformation of immoral women, and it gives the social evil a recognized status which is demoralizing to the young of both sexes." Apply this same principle to the liquor traffic and a similar result will follow.

A curious feature to travellers in the high roads of Norway is the great number of gates—upwards of 10,000 in the whole country—which have to be opened. These gates, which either mark the boundaries of the farms or separate the home fields from the waste lands, constitute a considerable inconvenience and delay to the traveller, who has to stop his vehicle and get down to open them.

A little girl had a quarrel at school with a little Jewish girl; and when she got home she denounced the Jews. Her mother said, reprovingly: "My dear, you must not talk in that way. The Jews were God's chosen people. Our Lord himself was a Jew. After a moment's deep thought the child replied, in a tone of horror and regret: "O mamma I didn't know that. I'm so sorry. I always thought he was an Episcopalian."

One-third of the total number of deaths in France are due to consumption, according to a report of Dr. Darvenberg, a French physician. He further insists that this is due to the frightful progress of drunkenness, and that the French people should wage a common and unrelenting war against both alcohol and tuberculosis.

The tremendous expense of getting an additional knot an hour speed from a steamship under the present system of engineering is exemplified in the statement that to drive a ship 24 knots per hour instead of 22 means the consumption of 290 tons of coal more per day, or a total exceeding 800 tons. An 18 knot ship would consume less than half this quantity of coal, besides affording very much greater cargo space, and a ten knot ship requires comparatively little engine space, with a coal consumption of only 20 to 50 tons per day, according to the size of the ship.



REV. SAMUEL HARTT.

Samuel Hartt is one of the names that will be cherished as long as there are Free Baptists. "Father Hartt" he was affectionately called, and the name is sweet to many still living. He was born in April 1799, at Sheffield, Sunbury Co. Though from early boyhood he had thought much on the subject of personal religion and had deep convictions, he did not make a profession of religion till he was twenty-six. He was baptized by his uncle, Rev. Lathrop Hammond, a Baptist minister. Almost immediately he began telling the story of the Cross, but he was not ordained till March, 1831.

His early religious teaching was strongly Calvinistic. He was taught "that God had chosen from all eternity a certain number of persons who were, unconditionally on their part, elected to everlasting life, and that all the rest of mankind were unconditionally doomed to eternal death; that the atonement was made only for the elect; that no gracious provision existed in the new Covenant for any others; and hence that it was contrary to God's will to offer life or salvation to them." So great an influence had this teaching upon him, that even after thorough study of the Scriptures and the guidance of the Holy Spirit, he had repudiated it, he sometimes feared "lest, in recommending Christ to sinners, he might recommend Him to some for whom He had not died." Only after many months of prayer and the study of God's Word was he able to fully break away from that early teaching, and to proclaim unhesitatingly the doctrine of the general atonement, with a free offer of salvation to all men.

No organized body of Christians existed then in the Province who held the whole system of Christian doctrine which he believed. He, therefore, went forth relying wholly on the divine guidance, not controlled by the forms and usages of any denomination. His early labors were much opposed. Those who should have fostered and nourished him, rejected and scorned him. The cry of delusion and fanaticism was raised against him; he was spoken of as bereft of reason and filled with wild fire; parents restrained their children from attending his meetings; and some fled from his presence as though he carried with him a deadly contagion. In spite of all this he kept at the work to which God had called him. He went everywhere declaring the great salvation. God greatly owned his ministry. Many hundreds were converted.

Prior to his time scattered elements of the Free Baptist body were here and there throughout the country, but no attempt had been made to bring them together, and give form to their faith and practice. The labours of Elder Hartt made more necessary some organization; and it soon became evident that the Spirit and providence of God were opening up the way for such organization. Father Hartt himself was not, strictly speaking, an organizer; he was an evangelist, and had the gift of a gatherer in a marked degree. Besides being an effective preacher, with remarkable power in exhortation and prayer, he was distinguished for his gift of song. He, probably, did more to mould the

religious beliefs of the people in the counties along the St. John river than any other man.

He died in January, 1867, away from home, laboring in a revival at Upper Brighton, Carleton County. It was as he would have chosen—the call to the heavenly home found him at his loved employ, persuading men to the faith of Jesus.

LIFE IN THE WOODS.

No. IV

I read recently an Englishman's impression of Canada. He said Canadians had no regard for distance. In the old country a hundred miles seem quite a journey, but in Canada, with our vast expanse of territory, at a hundred miles we are scarcely more than getting comfortably adjusted to our seat in the car, and the journey is just beginning. His impression came back to me as I travelled to the head waters of the Tobique, and went from operation to operation. There are hundreds of our own New Brunswick people who have but a faint knowledge of our territory. I myself had but little idea of the resources of the Province. From my study window I have again and again watched the millions of feet of lumber, as it floats down the St. John river each year, upwards of thirty millions going down these Tobique waters annually, to help keep up the enormous supply. But to get a better idea of the territory one must visit the woods and see for himself. For a whole week, in company with Mr. Hale, I travelled in nothing but wilderness; from the highest point we could see nothing but forest, it was forest everywhere. So vast are the wood-lands that, if properly cared for, the supply may be kept up for many years. The system is to cut nothing under ten inches in diameter everything under that is left standing, and about once in every ten or fifteen years the same territory can be gone over again. Thus is kept up a supply of from twenty to thirty millions of feet annually. Seeing all this one begins to comprehend the system of our lumber possessions. New Brunswick produces mostly spruce, but there are also large sections of cedar. For a half a day constantly going ahead I saw but little of anything but cedar; and splendid trees they were. Mr. Hale was putting in a large quantity of it. There are also large tracts of hardwood, beech, birch and maple. The ridge of the hills are almost entirely hardwood, while the valleys are cedar and spruce. At present the hardwood trade is of little value, as it will not float and cannot be driven, as spruce and cedar, and the nearest railway station being some sixty miles away it is impossible to get it to market at paying prices. But as the railroad is pushed up the river, and comes in touch with this section, it must prove a source of much income. Of the soil, the greater portion is splendid and will make in the future good farms. Many of the men go in before the snow and frost comes to lay out the winter's operations, and I was told by them that there is as fine land in the valley of the Tobique as anywhere in the Province, much of it free from stone, and level. In the years to come her-

are homes for thousands. The overcrowded cities of the old world could easily find room here. With my mind's eye I looked forward a hundred years, and saw the Tobique Valley no longer a wilderness, but the river banks dotted with thriving towns and villages, and the hillsides and valleys in the possession of the thrifty farmer. The woods abound with game; the majestic moose roams at will. The caribou, less wild and cautious than his big cousin, may be met with at almost every turn of the road; so tame do they become that they come in close to the choppers, eager for the tender tops of the spruce trees which is largely their bill of fare during the winter months. The wolf, once so common, has almost entirely disappeared from our forest, he does not like the scent of the lumberman, and the lumberman has no love for him, and the fierce animal, evidently believing discretion the better part of valour, has moved on. The bear is still quite common; several fine ones were taken this winter by the men in the camps. Killing a bear is always regarded as an interesting event in camp life. It was not my fortune to be there when one was taken. Smaller game, such as the sable, abounds, and the skunk unpleasantly insists on informing the boys he still lives; he always has right of way. The river and lakes abound in fish. As fine salmon and trout as are found in the world are taken here. The fish are amply protected by the government. In the Summer and early Autumn many sportsmen from the Upper Provinces, with some Maritime men and a good many United States men, are on the river and lakes and roaming the woods with rod and gun. Supplying and guiding these parties has become a great business, many making their entire living by this means.

Going and coming I stopped at Riley Brook, at the home of bro. H. G. Howard, where I was warmly welcomed and cared for. I also had the privilege of meeting a number of our brethren, and discussed with them the situation and needs religiously. There are many things I would like to say, but perhaps this is not the time, further than to say that we have a good foothold on the Tobique, and if we do not care for it we shall, in future years, see the grave mistake we have made. One of our best men, not a boy nor a beginner, but a man of standing and experience, should be sent there. Such a man the people will support in a good degree; and wherein he lacks we shall stand behind him and supply the need. Who is there among us who loves the cause so much that he will say to his brethren, "Here am I, send me." If I felt I had the qualifications and the strength to stand the work I would willingly go, but the door is effectually closed to me. It was not without much sorrow that I saw this open door, and felt I could not enter in. While I cannot go I am prepared to pledge myself personally to a liberal support of the man who will go. If the spirit of sacrifice was possessing us as it should be I am satisfied all these opportunities would be embraced. How long God will suffer it to be our neglected privilege I know not, but I pray we shall awake to our duty, your privilege, and that the spirit of courage and sacrifice shall fill our hearts and we shall see and possess the heritage our fathers wrought out and God has preserved unto the present time for us.

To any of the men whom I met in the woods and who read these letters, I wish to heartily express my thanks for all the kindnesses received, and hope sometime in future it may be my pleasure to meet with them again.

J. B. D.

THE PERSONAL TOUCH.

No pulpit eloquence, however, persuasive, can take the place of hand to hand personal work with the sinner. It is the personal touch which is often the very thing which is needed to fasten the truth in a hearer's heart.

—Western Presbyterian.

IT DEPENDS.

Loud singing and praying on Sunday is all right, provided it has a good record for industry and honesty during the other days of the week to lean back upon. Otherwise it is all chaff and stubble.—Chris. Observer.

DR. TALMAGE is reported better in health.

Woman's Foreign Missionary Society

'Rise up ye women that are at ease' Isaiah 32: 9.

[All contributions for this column should be addressed to Mrs. J. O. McLeod, Fredericton.]

WOODSTOCK BAND.

As it has been sometime since a report from the Woodstock Missionary Band has appeared in the INTELLIGENCER, a few words may be of interest to other Bands, as their reports are a way interesting and helpful to us. We are still at work, trying to sow the seed of truth, knowing that our Heavenly Father beholds its fall, and will make it bear fruit. This winter our hearts have been glad; five of our members have given themselves to the Lord and are trying to do what they can to extend the Master's Kingdom.

Our work this year has been much the same as formerly, only we have tried to do more work in a social way. We have more than fifty members; usually about thirty-five attend the regular meetings. We meet Friday afternoons, after school in the church vestry. Early in July we held our picnic on the church grounds.

Mrs. T. A. Lindsay came and helped amuse the little ones, and a very pleasant afternoon was spent. We could not help the feeling that however much or little we might do, we ourselves were much better by trying to give them pleasure.

In the month of November we gave a supper and social, and invited all the members of the church and congregation, and charged an admission of ten cents. On Thursday evening March 20th., we held our annual Concert and social in the vestry of the church. Despite the wet, disagreeable weather the room was nearly filled and every one seemed well pleased with the programme, which consisted of music and recitations and a very interesting dialogue by ten girls dressed in costumes to represent the different nations, kindly lent by Mrs. Sunde. After the Literary programme was over, refreshments were served and home-made candy sold. The proceeds which amounted to \$24.00 were donated as follows:—to the Y. P. League, \$10.00; to Foreign missions, \$5.00; to Home missions, \$5.00. This year we have been able to pay \$40.00 into the church treasury. This, with trying to help the ladies a little with the public missionary meetings, and some little acts of kindness shown when we could, is about all the work that we have to report.

At our business meeting, the last Friday in this month, there will be new officers and superintendent appointed, who will, we believe, be able to do much more to increase interest in missionary work.

DRUCE A. VAN WART,
Superintendent.

Woodstock,
March 24, 1902.

The following report of the March business meeting was received since the foregoing report.

The Mission Band met in the vestry this afternoon at four o'clock. Opened with singing, "Send the light." Scripture lesson, "The field is the world," by the leader, Mrs. Slipp. Sentences prayers, by members of the Band. Then "Speed Away" was sung, followed by roll call and minutes. Business was taken up—the election of Superintendent and officers for the next term.

Miss VanWart, who has been such a faithful Superintendent, resigned. She would have been appointed again, but begged to be relieved of the duties for a time at least. So the Band chose Mrs. G. W. Slipp to fill the place, which she consented to take till some one with more time and talent offers. The other officers chosen are,—Miss Helen Watson, President; Miss Bessie Boyer, Vice President; Miss Maude Steeves, Recording Secretary; Miss Lily Sharp, Treasurer. Miss Maude Slipp was asked to prepare a paper, to be read at next meeting, on "Child life in India," and Miss

Rilla Boyer one on "The Animals of India." Pearl Gallagher and Delia Hillman are to recite, and Pearl McKinney to prepare the musical programme for next week.

The retiring Treasurer brought in her report, which was received and placed on file. Each member is to repeat a verse of Scripture containing the word "love" in the opening exercises next day. After some plans for future work were discussed the meeting closed by singing, "To the Harvest Field."

Let us labour on with hope and trust till the end. We have His promise.

"God will guide you night and day,
Be your strength, your help, your stay,
Bless your labour every way—
He's your friend."

MAY SLIPP.

March 28th 1902.

REPORT OF REV. J. N. BARNES.

To the Corresponding Secretary of the Woman's Missionary Society:—

My last report was the fifth, instead of the fourth. My report for the past month is not what I would like it to be. We intended to spend the month of March in the 2nd. District, but were hindered by the snow leaving suddenly, and then the water overflowed the roads and carried away the bridges. We are completely hemmed in, and have been some time. But I have been doing what work I could. I attended four meetings at Victoria Settlement, two at Geary, three at French Lake, and one at Oromocto. We made an attempt to organize a Mission Society and a Band at Victoria, but the day was so stormy that we did not succeed. We hoped to organize a Band at Geary and there, also, the storm and bad roads prevented the children getting together. The Mission Band at Woodside is doing well. We have a Mite Society at Waterville, as we could get no one to take charge of a Band. Mrs. Barnes has started a Cradle Roll; the first one will be reported in this week's paper, and others later.

We are much pleased and helped by hearing through the INTELLIGENCER from Bands and Societies already organized. God bless all the dear boys and girls and our sisters too. One sister who had charge of a Band which has not yet reported, wrote me the other day. Her Band which began with five, has now 16 or 17 members. They are making an effort to raise \$5.00 for the church, besides their Band money. Thus the good work goes on. Let us all pray our Father that He will give us all more of the spirit of the Master in this good and glorious work. I hope other Bands will send reports. Send a few lines, at least.

Summary of work done in the month—families visited, 25; families prayed with, 12; sermons preached, 8; sick visited, 5; other meetings, 3; unconverted conversed with, 8; funerals attended, 1; miles travelled, 153; cash collected, \$6.11.

J. N. BARNES.

Oromocto,
April 3rd, 1902

CRADLE ROLL.

UPPER GAGETOWN.

Hazen Banks, Fern Currier, Elsie Coy, Edwin Coy, Flossie Coy, Vera Coy, Archie Hersey, Morris Gordon, Tony Gordon, Blanch Goodine, F'sis Goodine, Edna Estabrooks, Jessie Briggs, the G. Jodine twins, Baby Estabrooks, Nelly Marshall, Fony Rendall. The following are little Indian boys and girls, Gabe Sebadis, Nany Sebadis, Louie Mitchell, Moly Mitchell.

Mrs. Barnes.

The features of the April Century are a group of papers of personal recollections of Appomattox by four Generals two ex-Confederates and two northern Commanders; a serial on marriage entitled, "Confessions of a life"; "The Plains Across; two illustrated articles of travel in Abyssinia; "Recent Discoveries Concerning the Buddha"; "The Seamy Side in the Philippines"; "The Beautifying of Village and Town."

A MORAL PAUPER.

The one who gets all he can from life, and gives as little as he can, is as truly a miser as he who hoards gold, and is as likely to die a moral pauper. —Presbyterian Record.